

# the Nation

Volume 2, No. 8 • March 31, 1995

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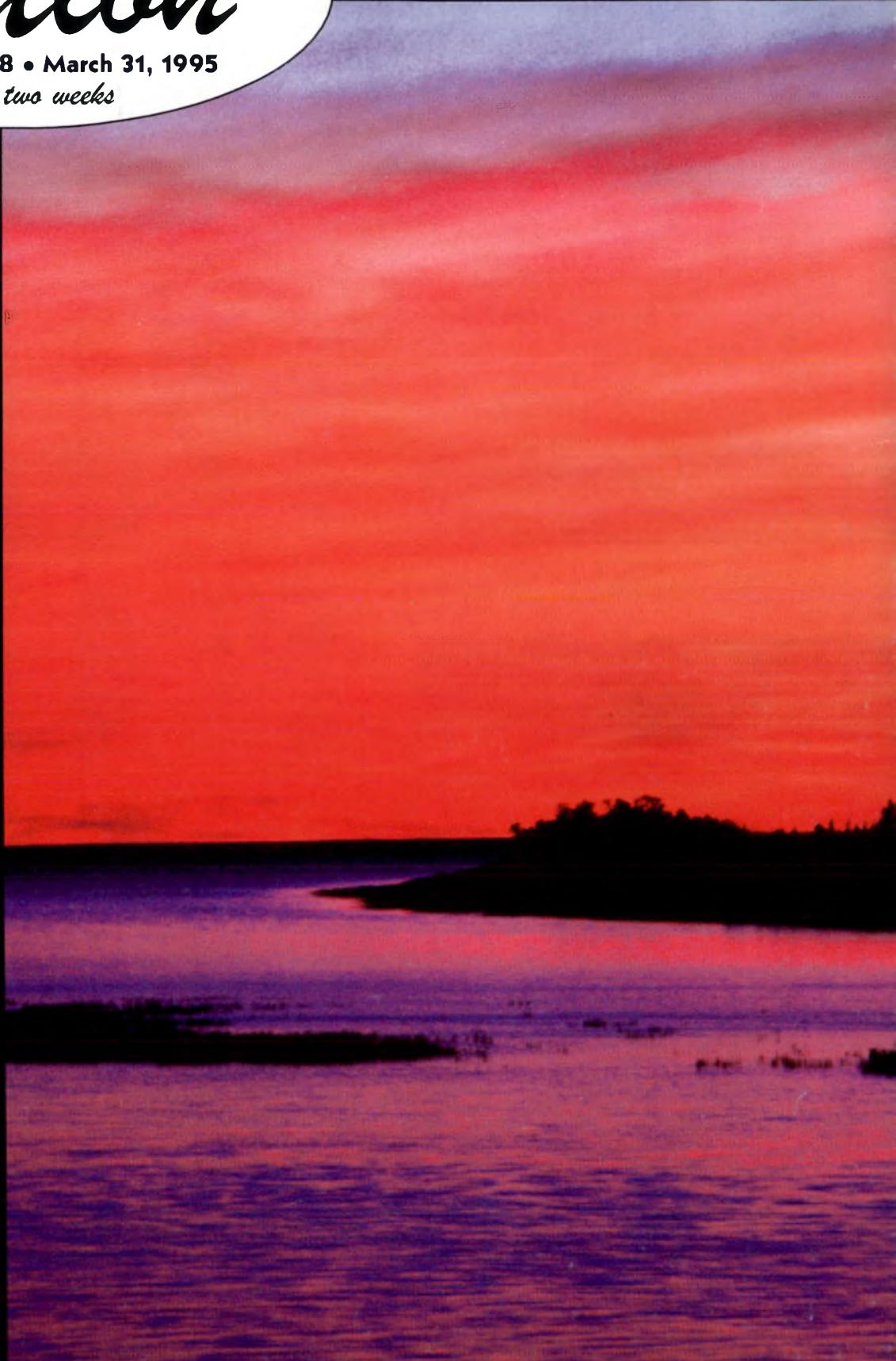
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Mouth of Waskaganish River.  
Photographer: Neil Diamond.

MARCH 31, 1995

## How Things Stay the Same

Walk a mile in your neighbours' moccasins (or in this case hipwaders). Or you don't know what you have until you lose it.

My, how things stay the same as they change. Canada has been declared pirates by the European Union. They were criticized by the Europeans for acts of piracy. They seized a fishing vessel outside of Canada's 200-mile limit. The Estai was fishing for turbot on the so-called nose and tail of the Grand Banks off the coast of Newfoundland.

It was once a paradise for fish. The early explorers would reportedly throw a bucket overboard and scoop fish out. First they killed the Indians. Now the fish are at risk. There were plenty of fish everywhere for everyone. Now things have been turned around.

The Native people were inundated with foreign powers intent on taking resources from the land. Every argument that the Natives put forward was either ignored or laughed off. Sometimes they were killed or thrown in jail fighting for or protecting what they believed in.

It is a matter of recognition. A recognition of basic human rights. If someone grows up on a land which has sustained his family for generations upon generations and someone has ideas about it which throws it off balance or destroys the system which has been enjoyed for centuries, and the original "owner" isn't recognized, there will be problems. There will be problems for everyone.

The domino effect is, I believe, the term for it. Steal it from the original people and/or impose your laws to suit your way of thinking, knowing it isn't right. The land or the sea sustains the new system for a short while. (If you call a couple of centuries a short while—Ed.) Then it collapses. So you look at other places to plunder uh... fish I mean. Which is what Spain is doing.

Canada has destroyed its own fishery. And now they're left sucking wind. Canada has learned (freely) a hard lesson which the original people have been learning (forcibly) for the past five centuries. What I keep hearing from the Fisheries Minister sounds awfully familiar. "We have the moral high ground." There is a lot of support from the local fishermen and Canadians alike for the actions of the minister for finally taking a stand on what they believe in.

So next time a Native nation approaches the Canadian government on any issue relating to the environment, rights or whatever, while you're listening to the Natives, listen to yourself also.

by Ernest Webb

## Copy of Actual Prayer Received in the Mail

This prayer has been sent to you for good luck. The original is in England. It has been around the world 9 times. The luck has been sent to you. You will receive good luck within five days after receiving this letter provided that you will in turn send it back out. This is no joke. You will receive it in the mail. Send copies to people you think need good luck. Don't send no money for it has no price. It must leave your hands within 96 hours. A spy officer received \$170,000.00. Joe Elliot received 40,000.00 and lost it because he broke the chain. While in the Philippines Gene Walsh lost his wife after receiving the letter. He failed to articulate the letter, however before his death he received \$7,775.00. Please send 20 copies of this letter and see what happens in 4 days. The chain comes from Venezuela and was written by Saint Anthony De Cruz as a missionary from South America. Since the copy made a tour around the world. You must make 20 copies and send these out to friends and associates. After a few days later you will get a surprise. This is true even if you are not superstitious. Constance Dion received the chain in 1955. He asked his secretary to make 20 copies and send them out. A few days later he won a lottery of 2 million dollars. Art Todditor an officer employee received the letter and forgot it. It had to leave his hands within 96 hours. He lost his job. Later finding the letter again. He mailed 20 copies. Within a few days he found a better job. Delon Fairchild received the letter and not believing it he threw the letter away 9 day later he died. Remember send no money. Please don't ignore this. It works.

**NOTE: All spelling and grammar errors as received.**

## PASS THIS PRAYER ALONG OR DIE

It was a beautiful day when I went to pick up the mail. Little did I know what would be waiting for me. It was the promise of quick riches disguised as a prayer for good luck. It also told me that I would possibly die if I didn't send out 20 copies to friends and associates. Most of the office staff received the same letter. After seeing mine and recognizing the handwriting they knew what they had to do. They threw them out unread and unopened in a desperate attempt to get out of their obligations and to break the continuing cycle of terror in the mail.

Myself I was trapped like a rat with my back to the wall. I had to do something or possibly die and end up another statistic written about in the chain of death and riches letters.

Then it struck me with the force of a bowling ball to the head. Just how does this prayer chain letter get updated? (See actual copy above for updates.) Is there some office someplace that you write to saying I received this letter and within days won big money? Or do lonely widows send in letters saying, "I kept telling John, an office worker, to send out the 20 copies but he called me a superstitious fool. Now he's dead. I mailed the letters and received a fat insurance policy cheque five days later." I don't know but there is no office listed in the letter and I doubt the Saint Anthony De Cruz, who supposedly started this whole thing going, is doing it.

Then my brainpan got struck with that metaphysical bowling ball yet again as I thought, "Well who would update it and more importantly why?"

I have a conspiracy theory. It's Canada Post and indeed possibly all the post offices in the world working together. Think long and serious about it. You send out one letter. Then 20 letters are sent out. Then 400 letters as each of those 20 people send out their 20. Then it escalates to 8,000. Then 160,000 and so on. Think about how much stamps cost these days and the profit potential for the post office.

Who else could keep track of the letters and their recipients? Who else would profit from this sort of scam? Have you ever noticed that knowing smile of the postal worker as you ask for the 20 stamps.

I mean a prayer in the mail for good luck? I'm sure the Creator in his infinite wisdom would prefer something a little different in the way of worship.

However just in case I'm wrong and being overly paranoid I would like you to consider the above letter from all *The Nation* staff to you. With *The Nation*'s circulation being 6,000 I think we've got a whole lot of good luck coming our way. I'll keep you informed unless we get really big money or get a 20-per-cent commission from the post office for the added revenue. Maybe we'll even get invited to join the conspiracy if we don't write about it anymore.

One last note please don't send us any more of these potentially deadly letter prayers, life is hard enough. Regardless though, what you do is up to you and I wish you good luck in dealing with this important issue that could bring you cash or death.

by William Nicholls

*the Nation*

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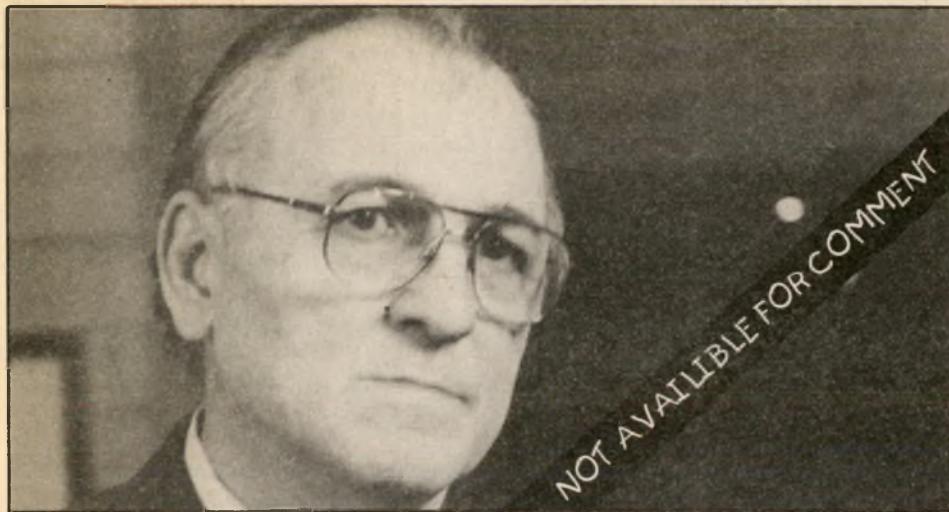


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# INDIAN AFFAIRS

## NOT ALONE

by Will Nicholls

In a couple of weeks we'll see if Canada's hard work at the recent UN World Summit on Social Development to water down the summit's Declaration on Social Development (see last issue) was successful.

No copies of the final declaration are available in Canada at the moment.

An internal government fax obtained by *The Nation* showed that Canada is working behind the scenes at the UN to undermine indigenous rights. In the fax, which contains notes from a Jan. 18 conference call between six federal officials, the draft declaration's wording was criticized because it could imply "potential financial and other implications."

Marilyn Whitaker, director of policy and strategic direction at Indian Affairs, confirmed the authenticity of the fax.

"There was a conference call and the fax was reflecting the conference call," she told *The Nation*.

But Whitaker was clear that this fax was not an Indian Affairs document, but one involving opinions from many federal departments.

She denied Canada tried to undermine recognition of indigenous rights. "Oh no. I think what you have to understand is we had thought this was a process where we were being asked for comment to see if sometimes you can clarify certain terms," she said.

"What we were trying to do was simply comment and provide clarification on some points to bear in mind in terms of overall Canadian positions."

We asked whether Canada is concerned the declaration may force more spending on Natives. Whitaker said, "I think when we're in negotiations we bear in mind things. The Canadian position was to bear in mind issues in terms of potential cost and so forth."

She said the Liberals still support Native rights. "A priority for Canada has been to increase references to Aboriginal groups within the (draft UN) document. I think Canada was one of the first countries to raise indigenous issues."

Indian Affairs Minister Ron Irwin and his staff have yet to comment on the document.

## CREECO. RESTRUCTURES, BROUILLARD OUT

CreeCo. is going through a mini-perestroika in an attempt to meet concerns over its operations and turn around its food wholesaler arm, Servinor.

Abel Kitchen is stepping down as president of CreeCo., the job he's held since 1991, to devote all his time to putting Servinor Food Wholesaler Inc. squarely on its feet. Servinor has big plans to boost its revenues from \$21 million in 1994 to \$36 million this year by dramatically expanding its operations.

"I'm glad because it will give me more time at Servinor," said Kitchen, who is also looking forward to a less hectic schedule.

Last year, Servinor took a beating for spending \$8.5 million of Board of Compensation money in a move some said wasn't properly authorized. Most of that money went to build a 67,000-sq-ft warehouse in Val d'Or the company didn't have the business to fill.

CreeCo. will no longer have a full-time president of its own. Matthew Happyjack, who has taken over from Rod Pachano as chair of the Board of Compensation, will also be CreeCo.'s new president.

CreeCo. is also sharing an office manager with the Board of Compensation in a new office in Ouje-Bougoumou. The presidents of the five CreeCo. subsidiaries report to CreeCo.'s board of directors, which is appointed by the nine communities.

The job of controller of the Board of Compensation has also been abolished. It was held by Richard Brouillard for 14 years, making him the longest-serving consultant working for the Crees. Brouillard was seen as the main figure behind the Servinor cash controversy and was criticized for conflict-of-interest because he was also an advisor to Servinor.

CRA representatives to the Board of Compensation demanded his head in a letter that caused some waves last summer.

"I still feel to put it mildly that I've been very unjustly treated," said Brouillard. "I was just caught in the crossfire. I happened to be a visible target."

Brouillard isn't getting a compensation package and isn't planning to sue, but he is plainly bitter. "The first 12 years working for the Crees were interesting," he said. "The last two were disappointing. There was no feeling that you could bring in new plans. It was more like everybody was there protecting the status quo."

"It has to do with the global situation where the Crees have no specific plans or outlook on where they would want to go from a business point of view, or a social point of view for that matter."

Another problem at CreeCo. has yet to be resolved. About a third of CreeCo. board members never show up for board meetings, which means the board often can't get a quorum. As a result CreeCo. lost some big contracts because the board never got around to authorizing them. CreeCo. also didn't get much direction from the communities on Servinor. As a result last year the Board of Compensation's management committee stepped in as CreeCo.'s interim board. Communities are now being asked to find new reps to the CreeCo. board.

Brouillard said five or six of the 15 members never showed up due to a variety of personal, political and business conflicts with other board members. Another problem, he said, was that community reps sometimes used information from CreeCo. board meetings to help businesses at the local level compete against CreeCo.

by Alex Roslin

## Not for sale!

### Letter to The Nation:

"OUR LAND IS NOT FOR SALE!!  
OUR LIFE IS OUR LAND!!"

What happened? Was there no meaning to these words spoken so emotionally not so long ago? Have we come this far only to find we have taken the wrong path? Are we so committed to this lifestyle we will sell our own MOTHER.

"For the benefit of the many" we are told, now that sounds familiar. To create employment, well "Parlez-vous français?" \$1 million over 10 years?

"THIS LAND IS YOUR LAND, THIS LAND IS MY LAND."

P.S. Last night I awoke thinking about this letter. I was wondering why am I writing it. Just then I heard a small voice crying out. Thank you "Nooshims."

Luke MacLeod

## Warm hospitality

### Letter to The Nation:

December 12—I went on a speaking tour

with William to the New England state last month. I thoroughly enjoyed myself.

First in priority was the warm hospitality of so many nice people who befriended us, fed us. All of these generous folks made it possible for us to enjoy our speaking tour and we are delighted to thank them for their efforts. Our gratitude to the people here at home in Canada for their wonderful support. Getting together is very important helping each other, sharing our time, our love and our concerns. A poor man thinks he will be happy if he has the possessions of his rich neighbour but he doesn't realize that even if he gets rich he will still have the same wants and desires as before.

I lived in Fort George Island all my life before the 1980 move to the mainland. I was a stay-at-home mom. When my children got older I felt I should do something like adventure and riches maybe. I had developed a love for shopping. My ancestors would find it difficult to understand my whims and fancies. Hopefully I found a more efficient and accurate pastime. For quite some

time now I've been writing poetry mostly. It's fun even if I have to live with a dictionary. I found adventure, but who would have thought happiness would be finding delight in a poem called trees.

Margaret Cromarty

## Wave of inspiration

### Letter to The Nation:

I would like to extend my thanks and appreciation for finding my essay fit to win the title of Grand Prize in your essay contest.

There were family and friends who inspired me to write the essay I chose. In many ways I wish to resemble the character in my essay. I hope one day I could say that the character was myself.

I think I owe a lot of credit to Grand Chief Matthew Coon Come. It wasn't until after we conversed in private for a few moments that I felt a wave of inspiration to write my essay, Dream Catcher.

Once again I thank you.

In the Spirit of Youth,

Rodney Hester

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## "I DON'T HAVE ANYTHING AGAINST THE GREAT WHALE PEOPLE": ROBERT KANATEWAT

Quebec should go ahead and dam up the Great Whale River because it will create jobs for Crees, says Robert Kanatewat, former Chief of Chisasibi and commissioner of the Cree-Naskapi Commission.

"I sure as hell don't like how the opposition is going (against Great Whale)," said Kanatewat in a phone interview. "We're not only cutting employment for our own people but for all the people in Canada."

Kanatewat's controversial views recently got aired in an unflattering profile of Grand Chief Matthew Coon Come in the magazine *L'Actualité*.

"It's not up to us to say if we need the power or not. We're not in the power business and neither are the environmentalists. If we want to save our country a bit better, let them build that (Great Whale) and then we can really fight NBR. There's less effect of building Great Whale than NBR."

"I don't have anything against the Great Whale people," he emphasized.

"It's a matter of being sensible. I'm not totally for damming the rivers but on the other hand what else do I have?"

Kanatewat, 60, was Chief of Chisasibi through most of the 1970s and Vice-Chief at the Grand Council in the late 1970s. Afterwards he moved into the business world and became president of a number of companies which

by Alex Roslin

If they have children of their own, they won't take them out for sure."

## COMMISSIONERS CHOSEN

The Eeyou-Astchee Commission on the Future of the Cree Nation has almost all of its members chosen.

The 12 commissioners are Henry Mianscum, Diane Reid, Helen Atkinson, Robbie Matthew Sr., Rod Pachano, Lisa Petagumskum, Ted Moses, Romeo Saganash, Philip Awashish, Bertie Wapachee, James Shecapio and Bella Petawabano.

Hearings will get started within two weeks, says Grand Chief Matthew Coon Come, and will last at least a month and a half. But first, commissioners will meet to choose a coordinator and plan a schedule.

Afterwards, a special Legislative Assembly will be convened probably in May in Chisasibi, pending approval from Chief Violet Pachanos.

The timing could be affected by when Quebec decides to hold its own referendum on sovereignty. That's an open question because of infighting among the separatists over timing of the referendum. Moderate separatists want to delay the vote because they're worried they can't win right now. The hardline crowd is pushing to do it right away. "Parizeau is busy putting out fires in his own camp," commented the Grand Chief.

—Alex Roslin

## WHAPMAGOOSTUI TURNS

### ATTENTION TO LOCAL CONCERN

Now that the Great Whale project is temporarily out of the picture, the Whapmagoostui First Nation is taking another look at concerns closer to home.

The community is being surveyed about its views on key matters of public life—health care, education, Cree culture, alcohol and drug abuse, local and regional government—and on changes people would like to see.

"There's more attention now toward local issues," said Chief Matthew Mukash. "We're looking back in the history of our community to see how all these services evolved and how people have been affected. We're looking for a way to balance these changes."

Interviews with Elders and their oral histories are a key part of the consultation. A questionnaire is also being circulated. The whole thing will be discussed at the community's next general assembly, which probably won't

briefs continued on page 8

continued from page 7

be held until late May due to the early spring (a duck was sighted in Moose Factory in mid-March meaning an early spring hunt). A final document will be presented in June or July.

—Nation staff

## "WE DECIDED TO PLAY THE GAME"

Within a year or two, the people of Nunavik will be electing representatives to a regional assembly that will control all aspects of public life from health care to education, law enforcement and justice.

Nunavik leaders and the separatist government in Quebec City are now putting the final touches on a self-government arrangement that will hand the running of all public services to an assembly of 23 to 25 representatives.

"We want a Nunavik that is more responsible to itself in everything pertaining to services to the public," said Harry Tulugak, co-chief negotiator in the talks with Quebec and former mayor of Puvirnituq.

"The present-day reality sees the

people of Nunavik running around trying to convince various administrators of the Quebec government and Indian Affairs who have a hand in administering anything that has to do with public life in Nunavik. It's a nightmare."

Tulugak cited the example of policing services, which he described as "a joke." Currently run by the SQ, law enforcement in Nunavik is plagued by high staff turnover and a lack of credibility. Crimes like spousal abuse and serious gun incidents aren't being dealt with in some communities.

The three largest communities—Puvirnituq, Kuujuaq and Inukjuak—will get three seats each. Three medium-sized villages will get two each, and the remaining eight communities, one each. One seat on the assembly will probably be reserved for the Naskapi Nation.

After assembly members are elected, they will then choose one of their colleagues to be a sort of Nunavik Premier. Like in the parliamentary system, this person will appoint ministers from among those elected or in rare exceptions from outside the assembly.

The Nunavik assembly will be elected on a non-ethnic basis by all Nunavik residents who've lived in the region for over one year—Inuit or not.

Assembly members will be elected for three-year terms and will have to be residents in Nunavik for at least two or three years.

An announcement on the Nunavik assembly will probably be made by April 30, the deadline set for the talks.

Paul Bussieres, coordinator of the talks for the Inuit side, concedes that the PQ is desperate to conclude the self-government deal because it wants to give the separatist project more credibility. The separatists have been hammered for months over their poor relations with the First Nations.

"They have been very blunt about that," said Bussieres. "They said, 'We will tell you very frankly we need an agreement to show the world we are good with Natives. Maybe after the referendum there could be less urgency on our part.'

"So we decided to play the game." Bussieres said Inuit leaders aren't

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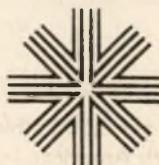
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overly worried so long as polls show only about 40 per cent of Quebecers support separation with 60 per cent against. "So far we feel comfortable," he said. "If the polls change, that could change."

Also under the self-government deal, Makivik Corporation will continue to exist but with a narrower mandate of defending Inuit rights and promoting economic development.

Less agreement exists between Nunavik and Quebec on financial issues related to self-government, including thorny questions like the amount of block funding for public services and revenue-sharing from development projects. Nunavik officials are pressing to get a cut of all taxes and royalties received by Quebec from development.

"We are only starting on those issues," said Bussières. "It's heavy stuff. There aren't many formulas across the country."

A referendum on the entire package could be held in Nunavik as early as next fall, with the first elections for the regional assembly to be held a year or two afterwards.

The details are not completely set in stone and discussions are continuing both within Nunavik and the Quebec government.

The deal will require amendments to the James Bay and Northern Quebec Agreement. Such amendments require the consent of all signatories, including the Crees, said Grand Chief Matthew Coon Come. "If there's any amendment to the agreement, Canada will bring its issues to the table, and the other signatories will bring their issues," he said. "It's a complex process."

—Alex Roslin

## CANADA GOOSE NUMBERS FALLING

Numbers of Canada geese in the Atlantic flyway fell by 35,000 in the last year to just over 600,000, according to a survey by the U.S. Fish and Wildlife Service and the Canadian Wildlife Service.

These figures include non-migrating geese that nest in the south and mix with the migrating portion of the population during the winter. This means the decline of migrant geese is worse than the figures indicate, says the Canadian Wildlife Service in a press release.

The service will conduct a survey of Canada geese on their nesting grounds in Northern Quebec in June 1995. In 1994, 40,086 pairs were observed in the area



surveyed, compared to 91,307 pairs in 1993.

Most states in the U.S. have imposed daily bag limits of one or two geese and seasons do not exceed 30 days. In Quebec, a limit of three birds has been imposed on sport hunters and the season does not go beyond Nov. 8.

The Canadian Wildlife Service has put pressure on the Cree Trappers' Association to include geese on trappers' harvest reports, a move some local fur officers say would be an impossible administrative burden.

—Nation staff

## NATIVE GAMES TO DRAW 8,500

Over 8,500 athletes will gather for the North American Indigenous Games in Blaine, Minnesota July 29 to Aug. 6.

Ten sports are available to individual competitors—archery, badminton, boxing, canoeing, golf, rifle shooting, swimming, track/field and marathon, wrestling and Tae Kwon Do (demonstration). Teams will compete in baseball, basketball and softball (fast pitch).

The games were first held in 1990 in Edmonton and were organized by Native leaders from Alberta, including Member of Parliament Willie Littlechild. The 1993 games, hosted by the Federation of Saskatchewan Indians, took place in Prince Albert and drew 3,700 athletes. The next games will return to Edmonton in the year 2000.

For more info call the Ontario Aboriginal Recreation Council in North Bay at 705-497-3040 or 1-800-667-4476.

—Nation staff

## MINES CLAIM NINE LIVES

Rene Charbonneau, 46, is the latest miner to die in a string of fatal accidents in mines in the Abitibi region. Nine have died since June 15 of last year.

Charbonneau fell hundreds of feet to his death in a shaft in the Doyon Mine in January, the largest ore mine in Quebec, owned jointly by Barrick Gold Corporation of Toronto and Cambior of Val d'Or. The mine is located near Rouyn-Noranda.

Operations were suspended immediately following the accident to allow SQ and health and safety inspectors to descend into the shaft to conduct an inquiry. The inquiry could prove interesting to Crees, who are seeing new mines being developed in their territory.

Last year, another miner lost a finger in the Doyon Mine while working with explosives.

Since last June 15, two miners have died in the Abitibi region's Casa Berardi Mine, and other miners were killed in the Veza, Richmont, Donald, Louvicourt, Chimo and Sigma mines.

—Nation staff

**Paul Rickard is on assignment. His *Mushkegowuk* coverage will return next issue.**

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**Indian children, Ft. George, 1927.**

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NATIONAL ARCHIVES OF CANADA



# When we were starving

The following is part of a series of interviews done with Job and Mary Bearskin. They were recorded in the spring of '89. Both have since passed away. I am honoured that they felt they should take some time with me during those sessions. They were very patient with me. "I know you are very far away but we still like to talk with you," he would say.

All the interviews were done over the phone. They took time for me. It was time which was very precious. I will be forever grateful that they decided to share with me and ultimately with you. I never thought that six years later the words they shared with me would reach these pages. Here they are. They are for you. For us. Thank you to Brian Webb for his dedication in transcribing, translating and editing. A special thanks to CBC Northern Services in Montreal.

—Ernest Webb

There were a lot of people that fall going out to the bush for the winter. And many people starved. Two of my siblings starved and my uncle—my father's younger brother—starved. My father almost starved also. We were hungry right in the beginning of winter. Deep into the winter, the people who we were camping with left us. They were also starving.

We lived with my aunt who was not married yet for she was quite young. One day during this hard winter, my aunt brought about seven ptarmigan. I clearly remember her bringing in those ptarmigan into the teepee. She gutted them like that without plucking them. At that time my father already couldn't get up. My aunt cried while she cleaned those ptarmigan. She boiled the gizzards and intestines, then plucked the ptarmigan. She cleaned them very quickly. She first gave us a drink of the water that she boiled. At that time two of my siblings and my uncle had already died. My father almost starved at that time while I tell this story. We were not living with the people who we were living with in the beginning of winter. My father could not get up when my aunt killed those ptarmigan.

Then as summer approached, we were so far away from our canoe. There was no ice on the lakes and we only walked. My mother, father and my aunt carried our home on their backs. When we camped, my father only threw a night line. That was the only way we ate when we camped. Of course, we walked a long time for we were far from our canoe. When we reached a river, my father used to make a raft. That's how we crossed, when he made a raft.

When there was only one river to cross before our canoe, my mother and father left us to get our canoe. When they reached the other river, my father made a raft again. That was how they crossed. Then they walked again. They still walked a long time. During this time, days are long and it was already late in the evening when they reached where our canoes were hung. But our canoe was not there but one which was not our canoe was there. They saw a note there where

the canoe was tied. Two had already passed away at his camp, stated that man who wrote that note—his wife and his child. There is no ice on this very large lake. My father took down the canoe and they set off. He didn't lose thought to where the lake was first clear of ice. That was where they paddled to.

They reached this area where my father thought where it was clear of ice in the beginning of spring. And here was this teepee standing there and near the shore close to the teepee was a canoe. It wasn't pulled on to the shore. My father said, "I guess it had blown off shore." In this canoe, there was a man lying in there—in the canoe that's where he died. They paddled toward shore. They walked towards that teepee. And inside there were his people who must have still been alive when that man went off by



Indian tents, Ft. George, 1899.

**TOLD BY Mary Bearskin**



# NOTICE

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- b) Three (3) months in advance of any other official starting date of the program/courses.

Application Forms for Financial Assistance are Available in the Following Places:

- \* All Cree Communities (at the schools)  
See Student Affairs Technicians or Guidance Counsellors
- \* Adult Education Centres in the Communities  
(Chisasibi, Mistissini, Waswanipi and Waskaganish)
- \* Cree School Board Post Secondary Offices  
in Montreal (1-800-463-7402) and in Hull (1-800-567-9667)

Send applications, along with required documents to:

CREE SCHOOL BOARD  
Attention: Jane L. Blacksmith  
1650 de Maisonneuve West  
Suite 400  
Montreal, Quebec  
H3H 1J6  
1-800-463-7402  
514-935-6500



**IMPORTANT NOTE:  
LATE Applications will not be accepted.**

# Tribute to Josie Sam Atkinson

A great deal of history passed away in Chisasibi this past month, Cree History, unwritten Cree history. As I look back I remember the first time that I met Josie Sam Atkinson. I thought then that he was not a very big man but his steps were giant steps for the Cree people.

by Chief Billy Diamond

IT WAS in the fall of 1968 and he had been travelling from community to community awakening the Cree people to their rights. He was the first Cree to really go from village to village telling the people, "You have rights. These are rights that no man can take away. You have Indian rights. You have Cree Rights." That was his statement and his goal—awakening the Cree people to their rights back in 1968.

It was only in the latter part of 1969 that I would join him first, as a travelling companion to learn from him, and I watched how the Cree Elders and how the Cree communities respected this Cree leader. I began to learn a great deal from him about the land, about my people, the Crees and how we can build our future. His phrase about 26 years ago was that "we had rights." He convinced everyone to demand the recognition of our rights. He was determined to continue building the Cree case. At the early part of his career he promoted the Indians of Quebec Association. He moved on from just being a spokesman to being a regional Chief for the Cree people

NEIL DIAMOND



along the James Bay East Coast.

When news of his arrival came into our village, the people hurried to the meetings that he organized and way before the time the meeting was supposed to start, the Band hall was full and there was anticipation in the air that there was a movement taking place, that there was something wonderful happening. Josie Sam Atkinson was able to draw the people together. At one time he had translated for the Cree Chiefs and now he was speaking for them, organizing them, telling them that we can build ourselves, that we can build a collectivity whereby we can fight together and bring a change to our living conditions, but most of all "we have Indian Rights." "We have Cree rights." That was his theme and he continued to expound upon that theme throughout his whole life.

Years before any joint ventures or real economic development projects, Josie Sam single-handedly successfully negotiated a franchise for gas and petroleum products from Shell Canada and

continued on page 17

**EVINRUDE**

**Johnson**

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**HONDA MARINE**

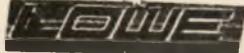
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Arrival Waskaganish	15:10
Departure Waskaganish	15:25
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continued from page 15

away from the giant retailer, the Hudson Bay Company, as well as a ski-doo dealership on the Fort George Island. Josie knew that the future was in education and economic development—that is why he laboured for hours in setting up the fishing and goose hunting camps along the coast of James Bay. Others would follow his example on the east coast of James Bay.

Could he ever tell a story! Josie had the cunning natural ability to use humour and make those around him laugh. Tell a story he did from time to time. We used to sit together on a trip or in a meeting and he would always come up with a story that made you appreciate life and that made you laugh.

Later I travelled with Josie Sam Atkinson for five years. I was at his side during many of the meetings and I learned from him. He became my teacher and my mentor. He was my role model. I remember when the James Bay fight started and the hours that he spent in developing a strategy for the Cree people. When the court case was initiated he knew in his heart that we were going to win. He knew where to gather the evidence and along with Morley Loon he spent many hours video-taping Elders, community meetings, Cree oral historians, Cree events and, yes, even when the destruction of the first hydro works moved in 1970.

He travelled many miles to Ottawa, Montreal and Quebec City and to all the Cree communities speaking on behalf of the Cree Nation and representing the Cree people and putting forth the Cree position. This was in the days before the Grand Council of the Crees (of Quebec). Yes, you can say that Josie Sam Atkinson is the real founder of the Grand Council of the Crees (of Quebec). He was there during all the court cases and the negotiations; and finally when all the agreements were signed and the legislation came forward he participated. During all that time I never heard Josie ask for personal recognition. He just wanted to make sure that the Crees had a future and he knew that "we had Indian rights." He knew that we would be able to uphold the Cree rights.

Josie Sam's greatest contribution to the Cree Nation in my view is that from 1967 to 1972, for a period of five years, he single-handedly organized the strengthening of the ties that bind the Cree people; this was the birth of the Cree Nation. He criss-crossed the Cree Territory in organizing meetings and assemblies to inform the Crees that the

NEIL DIAMOND

Crees are a people and that "the Crees have rights." He solicited the help of the young and elderly Crees and recruited all Crees to the Cree cause to fight development that would destroy the Cree way of life. He spent countless hours travelling by bush airplanes, cars, trains and even ski-does to reach his own people to awaken them to their rights. For five years he laboured under the Indians of Quebec Association without respite and never asking anything for himself, always only demanding the recognition of the Cree rights. Josie Sam later became one of the founders of the Grand Council of the Crees (of Quebec) in 1974.

While the opposition to the La Grande Complex started, Josie Sam put the same energy he had to work to stop the project. He spent many days interviewing his own people as potential witnesses and experts in the Cree way of life. In the preparation of Cree experts, Josie Sam knew where to look for them and where to find them when the lawyers for the Crees needed help during the court case and negotiations. Yes, he carried with him a great deal of our history and we have lost a pioneer fighter and protector of Cree rights.

As I think back now that the funeral is

over, I cannot help but think of this great individual who put the Cree Nation first before his wife and before his children and before his grandchildren to make sure that the Cree rights were recognized and the time and effort he put into the latter so that we could have safe and comfortable communities and that our children would have a heritage and continue to enjoy a culture, a language and a way of life he cherished above everything else.

As I was in Chisasibi this month, I realized that I had not only lost a friend but the Cree people have lost a great leader and history-maker in this man. Josie Sam Atkinson was my teacher. He was my mentor. He was my closest advisor and he was my friend.

Josie Sam was a man who took giant steps when he walked here and again he's cheering us on in another world, for us to follow in his footsteps. I know that I will see him again, but for now I have the value of his words which still ring in my heart. His teachings will continue to guide everyone of us towards a future he could be proud of.

Farewell, my friend.  
Farewell, my teacher.  
Farewell.



POEM

# CRAZY HORSE MALT LIQUOR

by Richard Cambridge

It's midnight out of Providence  
and I'm driving home with friends,  
heading north on 95 and running on  
empty.

Find a station but can't pull in.  
There's a bottle in the middle of the lane.  
We get out of the car to see what it is:

Crazy Horse Malt Liquor.  
Label has the face of an Indian.  
It makes no sense at all why they would  
do this.

I know of a man respected in the world  
community  
who speaks not in anger or in sorrow  
but in simple fact when he says of the  
nations of the Earth

that when it comes to a moral  
conscience  
America is a backward child.  
And he's not talking about the  
Indians.

Crazy Horse, a spiritual man,  
an example for his people—  
he never touched a drop.

Why don't they put the black,

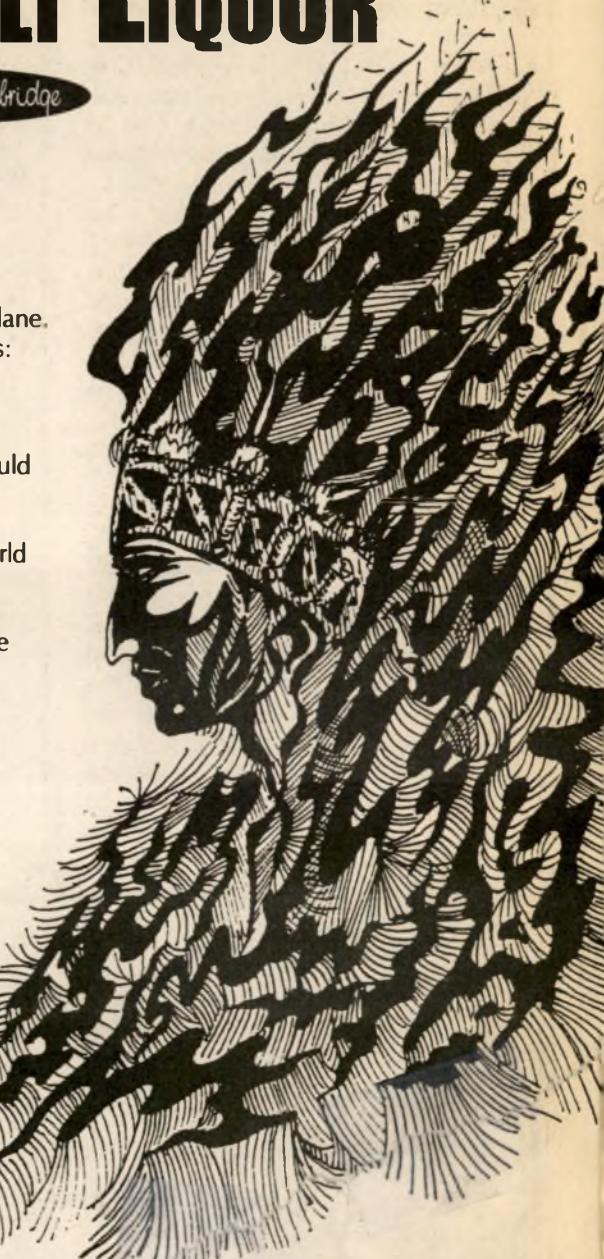
shining prince on the label of  
a bottle?

Like Malcolm's Triple X  
overproofed Sour Mash  
to stir up a little dutch courage  
for the next wave of the  
revolution.

Or a top shelf I've-been-to-the-mountain  
Martin Luther King Port?  
A smooth, ease-me-down port—a victory  
drink for kickin' back  
after non-violent boycotts, peaceful  
demonstrations or sit-ins.

(You think this is funny  
but I'm not laughing—  
this isn't a joke.)

But Hey—I've got the perfect bottle.  
Why not some wine named after the  
carpenter from Nazareth?  
Say a Merlot—they're popular these  
days—called Jesus Red.



And I've got the perfect label: a little  
village scene  
with the blue sea of Galilee in the  
background;  
a blood-red border entwined with thorns.

And the label would say, "Legend has it..."  
or, "The myth surrounding..." or, "The story  
goes..."

It was no legend, no myth, no story that  
saved me.

And in sweat lodges medicine men  
call on the spirit of Crazy Horse  
to bind up the wounds of the people.

R

richard Cambridge is a world-renowned poet who won the International Poetry Slam in California last year. This is the style of performance poetry where poets get up in front of an audience and perform their work.

He is also part of *Where The Red Roads Runs*. This is a joint effort of Native and non-Native artists who sing, speak and act out Native themes and concerns. It is considered an effective tool for generating discussion about historical and present distortions of Native Americans. Performances run from 45 minutes to one and a half hours. *Where The Red Road Runs* is available for school performances and the cost can vary according to budget. Richard and his gang have also helped in spreading the word in the States on the Cree position regarding Great Whale.

His most recent work is entitled *Cigarette Papers* and deals with his experiences in quitting smoking. A must for all who feel the pangs and agonies of the addiction. To get hold of Richard call 617-547-4820 or write:

Where The Red Road Runs, P.O.  
Box 811, Cambridge, Ma. 02238 USA.



# MOOSEHEADS CAPTAIN BLACKNED LEADS TEAM IN GOALS



ERNEST WEBB

**Brant Blackned of Wemindji is making headlines with his hockey and leadership skills as captain of the Halifax Mooseheads. This article appeared in The Montreal Gazette on March 8 in the Junior Hockey column written by Herb Zurkowsky.**

Brant Blackned had a feeling he was going to be left unprotected and his worst fears were realized when he was claimed by the Halifax Mooseheads.

"It was a bit of a shock and I was kind of scared of the change. I wasn't ready for it."

Life would never be the same. How could it be? After three years with the Laval Titan, including two consecutive trips to the Memorial Cup, Blackned was now off to an expansion team.

Today, nine months later, Blackned has seized the opportunity, turning the challenge into his personal conquest.

The 20-year-old left-winger is playing the best hockey of his Quebec Major Junior Hockey League career. Named the Mooseheads' captain, Blackned is leading the team in scoring with 41 goals and 89 points in 66 games. Last year with Laval he went 31-49-80 in 63 games.

His penalty minutes are down, too, from 151 a year ago to 74. He has matured, becoming a complete player. Of course, his role has changed, his ice time increased.

"I was scared," said Halifax coach and general manager Clement Jodoin. "Coming from a winning team, I wondered how he would act and react.

"I made him my captain because he leads by example. He went to the Memorial Cup a couple of years and we needed some leaders. He's good on and off the ice and is good with the kids."

"I knew he had some skills, but he has surprised me."

The 6-foot, 210-pound Native Canadian from Wemindji, Que., is undrafted. He's hoping for a tryout in the American or International Leagues and would consider playing in Europe. A college career at an Atlantic university is also a possibility.

Jodoin said Blackned is talented enough to pursue a pro career.

"He's got hockey sense and ability. It's up to him to push. We're going to make the play-offs."

That will probably dictate his future."



IN MEMORY

## *Losing someone hurts*

In loving memory of my late grandmother, Hellen Jolly, who passed away on November 11, 1994, at the age of 83.

She lived in Nemaska. She had 53 grandchildren as well as three sisters and three brothers.

Many knew her as a close friend. To me she was a special grandmother, almost like a mother and grandmother in one. I say this because of the way she trusted me and the times we spent alone together ever since I was a child.

She was a grandmother who loved to take care of us. She had respect and a lot of patience with all of us, and she was held in high respect in our family. And, I repeat, she was the greatest influence throughout my life.

As I stood before her casket, I recalled all of the enjoyable times we shared together over the years. I remember particularly one time when I went to visit her when I had a problem. She gave me wise advice that I'll never forget as long as I live.

She called to me as I was about to leave and told me not to take drugs or drink alcohol any more. She told me the reason why I shouldn't do it is so many young Crees are killing themselves that way, and by trying to drown their sorrows they are just hurting themselves.

In closing, I would like to say again that all the affection we had for one another and the many times she shared her wisdom and caring with me will always be part of me.

Her Loving Grandson  
Jackson Jolly, Nemaska

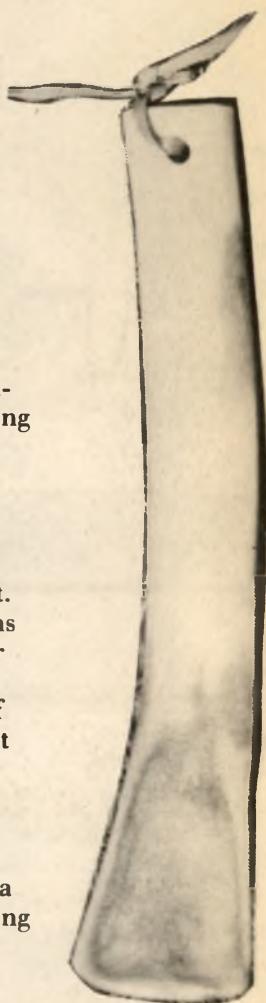
# **HOUSING, INDIAN AFFAIRS, SECRECY, THE AFN AND THE "NEW HOUSING POLICY"**

The Assembly of First Nations and the Grand Council of the Crees (of Quebec) are at loggerheads over the Native housing crisis.

At a recent meeting involving Chiefs from across the country and Minister Ron Irwin, it was revealed that the Indian Affairs department is going to table a new housing policy. Minister Irwin refused to reveal details of the policy saying it is under Cabinet secrecy.

No new monies are being promised and nothing was guaranteed concerning housing for Elders or Veterans. Still the National Chief of the AFN and members of the AFN's Task Force on Housing agreed to support and lobby for this new policy even though they have no real idea of what the document contains.

The GCCQ cannot and will not support this position. The GCCQ feels that it is time that the government and the Department of Indian Affairs and Northern Development make good on promises of honest open dealings with the Native population within Canada. Sources have said that there will be no new monies and the government will not assist in the costs of starting a First Nations insurance organization. In short we do not know what the Department of Indian Affairs has up its sleeves with this "new policy," and given past actions we wonder at the trust that the AFN is placing in them.



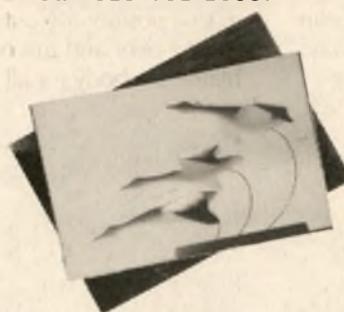
## A Question of Fur

The Grand Council of the Crees (of Quebec) may soon be going to Brussels where the European Parliament is expected to pass a bill banning Canadian walfur. There are two possibilities for the GCCO.

presentatives for the Inuit. Canada is saying that we should present a united front and points to the seal fur ban in the past and the economic repercussions on the Inuit. The exemption for the Inuit sealskins did not work because the market for sealskins was killed by the ban.

On the other hand 90 per cent of furs bought on the European market are ranch furs. The ban on wildfurs will not kill the market. Only 10 per cent are wildfur and 1.5 per cent of that is from Native trappers. Some European countries have suggested a special label for Native furs exempting them from the ban. Since wildfur is the best quality, prices might go up.

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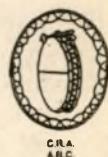


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# "I CALL MYSELF EYOU, THE PEOPLE OF THE LAND"



NEIL DIAMOND

This letter was written to the Quebec commissions on sovereignty in Montreal and Quebec City, addressed to Monique Vezina, Marcel Masse and Jean-Paul L'Allier.

I am writing to you out of concern for my Homeland within Canada, or should I say Aboriginal Canada, Creebec, Creeanada, La Belle Cree Province. In any way you call it, we were here first, and we have a right to choose where and which way we want to live.

I am a Cree Canadian by birth, which just happens to be in the Province of Quebec. I do not necessarily call myself a Quebecer or a Canadian. I call myself Eeyou, the People of the Land. I know that my ancestors have inhabited this land for over 5,000 years and will continue to do so, as long as the Creator is taking care of us.

I do not want to tell people what to do or what to say on any given subject, i.e. the referendum, but I do want to be recognized as a distinct person, an Aboriginal person, who has the right to self-determination, like any Quebecois or Canadian. We were never a part of

Quebec or Canada when we first made contact with the Whiteman. We were put in that position by outsiders who wanted to take over and run our lives. I do not blame anybody for all that has happened to my people up to now, but I do blame a people for stealing from my people, the land and the resources that were given to them by the Creator.

I am not saying that I do not want to share the resources, but stealing is a different thing, which is exactly what happened since the Whiteman has been in the so-called New World. We were brought up as humane, caring people, who cared for the human race, the four-leggeds, the fish and the birds, who all lived in harmony with all of God's Creation. I do not want to be philosophical in this letter, but I do want to let you know that I care for my country Canada because I grew up being Canadian. I do not always agree with the

governments on their policies, especially when it comes to land management or on development.

If Quebec is to separate from the rest of Canada, then I think, I know, that we as Aboriginal people of Quebec, Canada have that right also. I know that Canada is lobbying against such an official recognition at the United Nations, but even if you do not agree with me, many countries and authorities do. I just want to let you know that I am committed to my people, and if they decide to stay within Canada or if they decide to go with Quebec, I will stand with them whichever way. But I will tell you now that I am a proud Cree Canadian and I stand by my country, even if I don't agree with the politics all the time.

I would like to tell you, give you a good example of what can happen. In the USSR and Czechoslovakia, the politicians said that people did not have a right to break away from the Mother Country, but look what happened. I know Northern Quebec will be the New Economic Power, the Natural Resource Centre of Quebec, and I know that the Quebecois want to develop this centre for their own. Please recognize that Northern Quebec is Cree, Inuit, Naskapi and Montagnais territory, just as Montreal is Mohawk territory, so please do not touch them if we decide to separate also. Wachiya!

CHRISTOPHER HERODIER  
SNOWBODY, CHISASIBI EYOU

"I AM NOT  
SAYING THAT I  
DO NOT WANT  
TO SHARE THE  
RESOURCES  
BUT STEALING IS  
A DIFFERENT  
THING."

▷ סְנָתָה 1982 מִדְבָּרְיָה אֶלְעָזָר  
 514-278-9914 מִלְּאָמָר אֶלְעָזָר  
 ▷ C: *The Nation*, P.O. Box 48036, 5678  
 Parc, Montreal, H2V 4S8. מִלְּאָמָר מִלְּאָמָר  
 10-תְּרָמָם 3:30  
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April 10th draw

ONE WINNER WILL BE DRAWN TO WIN A BRAND NEW  
ITHACA 12 GAUGE SHOTGUN. OPEN TO  
RESIDENTS OF THE JAMES BAY REGION. THE GUN  
IS AN ITHACA MODEL 87 SUPREME VENT RIB,  
GOLD TRIGGER, THREE CHOKE TUBES, HAND  
CHECKERED AND WITH RAYBAR IRIDESCENT  
ORANGE SIGHT TO HELP YOU FIND TARGETS FAST.

1. ዓ<° ስ"ር<° ስ"ብ<°
2. ፈር"ብ> ዓ>?
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7. ፈር"ብ> ስ"ብ>?
8. ፈር"ብ>?

Feel free to use extra paper for questions 15, 16 & 19. We'll throw in an extra ballot for the additional answers.

**NAME:** \_\_\_\_\_  
**ADDRESS:** \_\_\_\_\_

## PHONE

**GOOD FOR APRIL 10TH 3:30 P.M. ITHACA GUN DRAW.  
THIS COUPON MAY BE DUPLICATED FOR ENTRY.**

# Our sacred fire is beautiful

BY STEPHANE WUTTUNE

Nature, above all, has been responsible for my teachings. I believe her school is the greatest young people can attend. When I immerse myself in her and pray, she becomes like a mirror, and the image reflected back is my own true self. An image to heal, and to love.

This article then is of earthquakes, tornadoes, stormy seas and forest fires. It is about Love. But first, a short story.

Plato, a Greek philosopher, wrote in 350 B.C. or so about a time long ago when human beings were actually two people blended together as one in perfect harmony. Like ying and yang. 6 and 9.

People were content but still unsatisfied. In time, they turned greedy for knowledge and began climbing a mountain where the wise Gods lived.

The Gods became distressed and held council. "What shall we do with these humans?" one asked. "They are still not happy and wish always for more! Now they want to be us!"

"They would only soon destroy each other if we gave them all they ask for," another added. "They are not yet ready to live amongst us."

After much discussion, a consensus emerged; the humans needed distraction that would keep them occupied. The Gods knew then what to do.

With great force, the Gods struck each human being as they began climbing the mountain the next day and split them into two round halves. Away rolled one half, and away rolled the other. After this, the Gods were pleased. The humans no longer bothered them.

To this day, legend has it that many people have since been too busy trying to relocate each other's perfect half to bother acquiring real knowledge and wisdom from higher sources.

No doubt about it, sex makes a great decoy!

Like a lone goose searching for its mate, I have also flown into the midst of many decoys over the years. I began realizing that even these decoys were like lone geese searching for their own kind. They were just as lonely as I.

Well, I am older now. And hopefully, a little wiser. Having the strength to break down and cry has let the Creator know that I am at least ready to begin my healing. It is a long journey. Often a hard one.

If both I and another person bring only half a cupful of ourselves each to a relationship, we are going to end up with only half a cupful each in our blending. Or worse yet—one with everything and the other with nothing!

So I must somehow, through nature, love and understanding,



continued on page 25

# Hunters Poll

LIMIT OF ONE ENTRY PER PERSON. MAY BE  
FAXED TO 514-278-9914 OR MAIL TO: **THE NATION**  
P.O.BOX 48036, 5678 PARC, MONTREAL, H2V 4S8.  
DEADLINE AND DRAW APRIL 10TH AT 3:30P.M. TUNE  
INTO THE CREE RADIO NETWORK SHOW MAAMOO  
DIPAACHIMMOON FOR LIVE DRAWING AT THIS TIME.  
THANKS TO T-MAN ENTERPRISES LTD. OF EDMONTON,  
OFFICIAL ITHACA DISTRIBUTOR IN CANADA, FOR  
THEIR SUPPORT. GOOD LUCK!

1. Male \_\_\_\_\_ Female \_\_\_\_\_

2. How old are you?

under 18     18-24  
 25-34     35-44  
 45-59     60+

3. How many people in the following age  
groups live in your household?

under 18    18-24  
25-34    35-44  
45-59    60+

4. What region do you live in?

East coast James Bay Interior  
 East coast James Bay Coastal  
 West coast James Bay Interior  
 West coast James Bay Coastal  
 Southren James Bay  
 Other (specify) \_\_\_\_\_

5. Are you a:    Trapper   
Part-time hunter   
Full-time hunter

6. When do you hunt:    Summer  
\_\_\_\_ Fall    Winter    Spring

7. How often do you fish during the year?  
\_\_\_\_ times

8. Do you fish:    Summer    Fall  
\_\_\_\_ Winter    Spring

9. How often do you hunt during the year?  
\_\_\_\_ times

Feel free to use extra paper for  
questions 15, 16 & 19. Worth up to  
2 extra ballots for you in the draw.

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

PHONE \_\_\_\_\_

GOOD FOR APRIL 10TH 3:30 P.M. ITHACA GUN DRAW. THIS

COUPON MAY BE DUPLICATED FOR ENTRY.



## April 10th draw

ONE NAME WILL BE DRAWN TO WIN A BRAND NEW  
ITHACA 12-GUAGE SHOTGUN. OPEN TO RESI-  
DENTS OF THE JAMES BAY REGION. THE GUN IS AN  
ITHACA MODEL 87 SUPREME VENT RIB, GOLD  
TRIGGER, THREE CHOKE TUBES, HAND-CHECKERED  
AND WITH RAYBAR IRIDESCENT ORANGE SIGHT TO  
HELP YOU FIND TARGETS FAST.

10. How much do you spend a year on new  
equipment approximately? \$ \_\_\_\_\_

11. How much last year? \$ \_\_\_\_\_

12. What is your approximate salary?

\$\_\_\_\_,000.00-\$\_\_\_\_,000.00 (\$5,000 range)

13. When do you buy equipment?

Summer     Fall  
 Winter     Spring

14. Are planning to buy new hunting/fishing/trapping  
equipment this year? yes \_\_\_\_\_ no \_\_\_\_\_

15. If so what kind? Check all that apply.

\_\_\_\_ Rifle    Caliber size \_\_\_\_\_ Shotgun  
\_\_\_\_ Gauge size \_\_\_\_\_ Fishing Rod \_\_\_\_\_ Lures  
\_\_\_\_ Tents \_\_\_\_\_ Canoe \_\_\_\_\_ Traps \_\_\_\_\_ Knives  
\_\_\_\_ Bushboots \_\_\_\_\_ Waders \_\_\_\_\_ Sleeping bag \_\_\_\_\_ Boat  
\_\_\_\_ 4-Wheeler \_\_\_\_\_ Outboard Motor \_\_\_\_\_ Horsepower  
\_\_\_\_ Truck \_\_\_\_\_ Van \_\_\_\_\_ Car \_\_\_\_\_ New vehicle \_\_\_\_\_ used  
vehicle \_\_\_\_\_ Raingear+Other (specify on separate paper)

16. What do you currently own? Put a number(s) in the boxes that  
apply.

\_\_\_\_ Rifles \_\_\_\_\_ Caliber sizes \_\_\_\_\_ Shotguns  
\_\_\_\_ Gauge sizes \_\_\_\_\_ Fishing Rods  
\_\_\_\_ Tents \_\_\_\_\_ Canoe \_\_\_\_\_ Traps \_\_\_\_\_ Knives  
\_\_\_\_ Bushboots \_\_\_\_\_ Waders \_\_\_\_\_ Sleeping bag \_\_\_\_\_ Boat  
\_\_\_\_ 4-Wheeler \_\_\_\_\_ Outboard Motor \_\_\_\_\_ HP \_\_\_\_\_ Truck(s)  
\_\_\_\_ Van(s) \_\_\_\_\_ Car(s) \_\_\_\_\_ New vehicle(s) \_\_\_\_\_ Used  
vehicle(s) \_\_\_\_\_ Raingear+Other (specify on separate paper)

17. What Methods do you use to hunt/fish/trap? Check all  
that apply.    Canoe \_\_\_\_\_ Truck \_\_\_\_\_ Van

\_\_\_\_ Car \_\_\_\_\_ plane \_\_\_\_\_ skidoo \_\_\_\_\_ boat \_\_\_\_\_ 4 wheeler  
\_\_\_\_ snowshoes \_\_\_\_\_ walking

18. Name 5 brand names of hunting equipment you use?

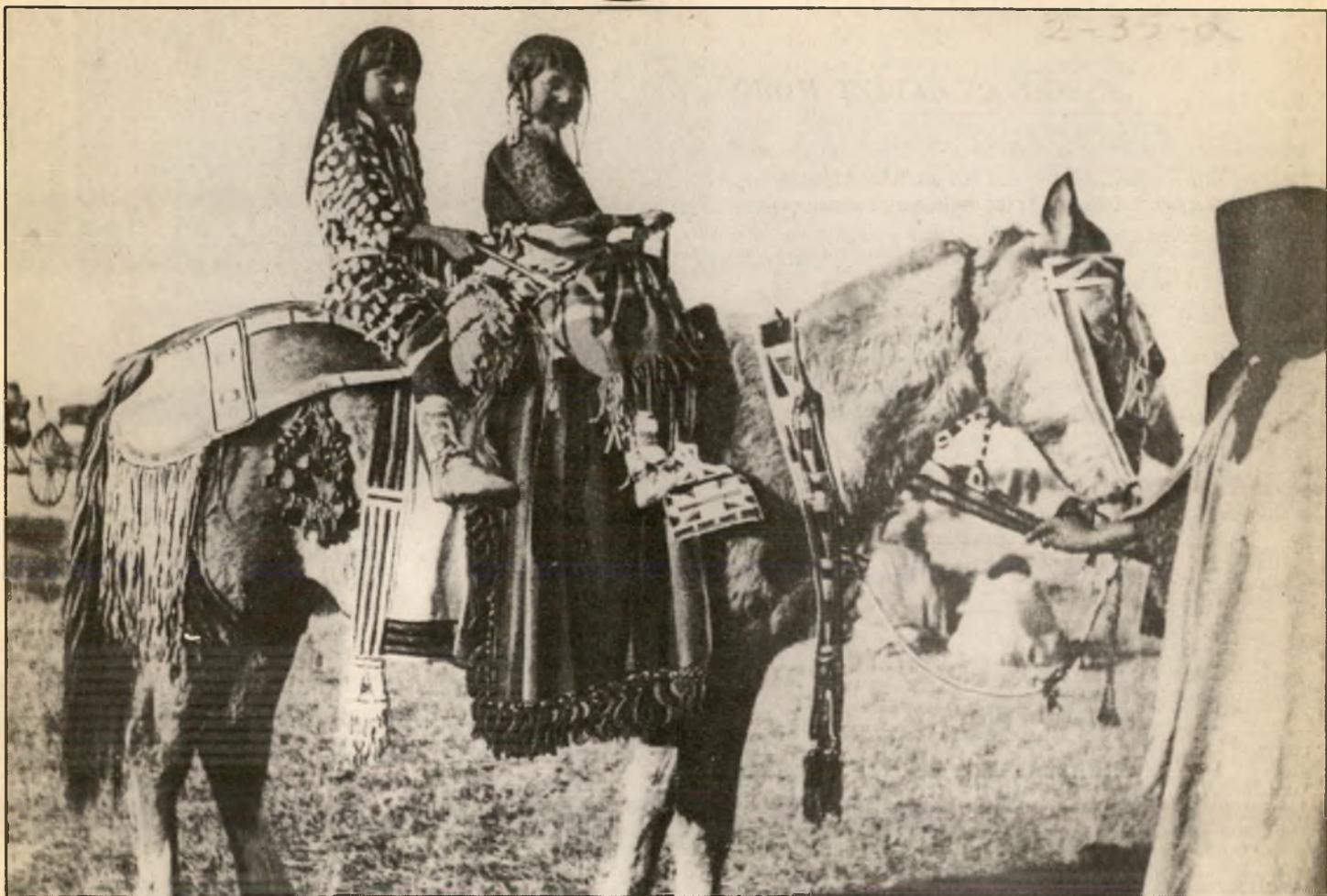
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

19. Do you have a good hunting story for **The Nation**?

No     Yes. Note: a 'yes' is worth an extra ballot.

Husbands, wives and offspring allowed separate entries. One per hunter.

Model 87 Supreme Vent Rib. Hand checking. High gloss lacquer finish. Gold trigger. 3 choke tubes.



fill my own cup again, so I can share it someday with my other half.

I am learning to love nature. Every nation on earth besides the red nation has or has had a similar lifestyle connected with Mother Earth. She is the first woman who teaches love. I love her, and she and her children love me back many times over. So I learn to love the land and the animals first.

And there is an understanding of the way things are attracted together. Positive and negative. Sky and Earth. Male and female.

First, I am attracted and fall in love with earth with my eyes, for only through seeing the earth first will I go deeper. At the same time, I am careful not to fall in love with appearances, for this would surely bring about a great earthquake of despair. I must see past images.

Then, I fall in love with air with my mind. Opposites may attract, but similarities bind. Sometimes she is a gentle breeze, while other times she is a raging tornado of thought. I love her strengths and weaknesses. We are on equal grounds mentally and physically. Our cups are filling.

Now I fall in love with water with my heart. When I beat on the drum, I am singing my praise to her heart and what she means to me. Sometimes she is a calm lake, and sometimes a stormy ocean of passion. At all times, her heart demands respect.

I have fallen in love with my eyes, my mind and my heart. My feelings for her are like a braid of sweetgrass with

**continued from page 23**

all three parts equal. Now it is time to give myself fully.

I fall in love now with fire with my body. It has taken a long time to build to this point, and there have been obstacles along the way. Now there is the union of male and female. And when they meet in the middle, there will be electricity, a spark, lightning flash. It is the beginning of our sacred fire together.

Our sacred fire is beautiful. Together we feed it with talking, sharing, working and laughing together. We respect.

Sometimes our fire is warm embers, barely glowing in the night. Other times, our sacred fire is much bigger, very hot and bright. But this is our decision. No one has the power or authority to say that this fire between us is sinful or something to be ashamed of. We as firekeepers have a right to be happy.

I have learned now that in order to be able to love someone else, I must first learn to love the land.

If I and my other half find each other one day, maybe we will make the four steps in falling in love. Hopefully too, in the right order. That is very important.

I know that many times I have fallen in love with fire with my body first without the other elements, and all that resulted was a big forest fire, then no fuel left to keep the fire going after.

Only when all earth is together when all air is together, when all water is together, and when all fire is together, will there be balance and harmony.

## Coming On CBC TV Maamuitaau

### April 1 and 2

Kenny Loon is a Cree who has beaten the odds. Originally from Mistissini, he has applied hard work and determination to help reach his goal. Kenny recently graduated from law school and is working in Ottawa. **Maamuitaau** talks with him about his life and his struggles. Also on the program we talk with writer Boyce Richardson about his latest book "Terra Nullius."

### April 8 and 9

Suicide is a serious problem in native communities. **Maamuitaau** looks at suicide through the eyes of a native social worker, a parent and community worker. The program will share information on how you can help people who desperately need your support and encouragement.

Watch **Maamuitaau**: (subject to change)

Fridays	18:00	CBC North and TVNC
	22:00	CBC North and TVNC
Saturdays	06:58	SRC
Sundays	07:30	CBMT
	18:00	SRC



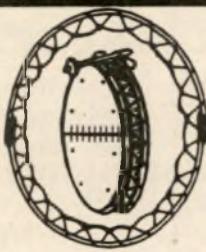
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The **NATIONAL NATIVE ACCESS PROGRAM TO NURSING (NNAPN)** is an annual, nine-week spring program that assists students of Native ancestry to gain entrance to university or college Nursing programs across Canada. **This year the NNAPN begins May 1 and ends June 30.** Potential students should apply now, by contacting:

The Co-ordinator, NNAPN, College of Nursing, University of Saskatchewan, Saskatoon, SK S7N 0WO

**PHONE: 1-800-463-3345, or 966-6224**



**ΔPP° C<sub>EE</sub>RPUR**  
CREE REGIONAL AUTHORITY  
BOARD OF COMPENSATION  
ADMINISTRATION REGIONALE CRIE  
BUREAU D'INDEMNITE

The office of the Cree Regional Authority of the Board of Compensation/ CREECO is relocating to the Cree Community of Ouje-Bougoumou on March 01, 1995. The new address will be as follows:

*203 Opemiska Meskino  
Ouje-Bougoumou, Quebec  
GOW 3C0*

**ERRATUM: IN THE LAST ISSUE OF THE NATION,  
THE PHONE NUMBER MISTAKENLY APPEARED AS 1-418-745-3731.  
THE CORRECT NUMBER IS 1-418-745-3931.  
THE NATION APOLOGIZES FOR THE ERROR.**

# A hunter talks about the river

When we returned from checking the nets, we gathered again in the teepee for an on-camera interview with Job (Bearskin). Mary (his wife) began to clean some fish, Job sat on his heels, his back straight, the young men gathered around. We asked him to tell

us about the river.

"I want to tell you a story about this river, and this spot where we are," he said without any nervous tiptoeing around the theme. "My father was very old and he used to paddle his canoe here and throughout his life hunted all along the

river. Where my nets are now, as far back as I can remember, my father used to put his nets there too. Exactly where my nets are, that's where he put his. Before I started hunting, he brought me here. All along the river he used to catch fish. Then he couldn't hunt any more because he was too old. He stopped hunting when he couldn't get around any more. When we were children he provided for us with his hunting, and when he became old, we did the same for him. He was 108 when he died."

Mary, leaning over and scraping the fish, kept up a low prompting as her husband told what he felt. Some people, he said, would travel 200 miles up the river before they reached their hunting grounds. Some would stay away in the bush for seven months, and others never returned to Fort George at all. "Some of the old people who are no longer able to hunt love to talk about the days when they hunted, but many who still hunt are thinking about their children and how someday they will want to hunt, too. Now they tell us what they are trying to do to this river."

He flung his arm up over his opposite shoulder, gesturing indignantly as he spoke. His voice was soft, his manner dignified, he had an air of immense authority. He gestured toward the small children. "Look how happy they are when they are trying to see what has been caught. These two boys are starting to hunt. They've already killed ptarmigan with nets. Where they killed them down the river it will all be flooded and there will be no more ptarmigan. A child is very happy when he kills something. You must have been like that when you first killed game."

He motioned in the direction of Brian, Billy's little boy. "Look at this youngster, he will be happy when he first kills something."

"You're so right," said Billy. "He wants to come every time I go out."

"I've seen it myself," said Job. "When we go to raise the nets, Brian always wants to come with us."

Reprinted from the book *Strangers Devour the Land*, written by Boyce Richardson, 1991.

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## Société de développement de la Baie James



Mr. Donald R. Murphy, president of la Societe de developpement de la Baie James (SDBJ) is proud to announce the appointment of Mr. Claude Ladouceur to the position of Regional Development Division Chief.

Before joining SDBJ, Mr. Claude Ladouceur held the position of Director General at Centre d'aide aux entreprises de Chibougamau-Chapais inc., a governmental agency for local development.

In his position as Regional Development Division Chief, Mr. Ladouceur's mandate includes identifying and implementing structural development projects for the region. He also serves as administrator for an SDBJ subsidiary, Les Petroles Nisk inc., commencing December 16, 1994.

The SDBJ's mission is to contribute to the development and exploration of the region. This Quebec Crown Corporation, rooted in the James Bay Territory, is involved in both regional and service structure development to fulfill its mandate.

462 Third Street, Suite 10, Chibougamau (Quebec) G8P 1N7  
tel.: (418) 748-7777 fax: (418) 748-6868



Health Canada

Santé Canada

## 2ND NATIONAL CANADIAN IMMUNIZATION CONFERENCE

### ANNOUNCEMENT

It is with great pleasure that the Laboratory Centre for Disease Control (L.C.D.C.), Health Canada, announces that it has begun the organization of its 2nd National Canadian Immunization Conference. The first 3 day conference, *Immunization in the 90s; Challenges & Solutions*, was held October 5 - 7, 1994, in Quebec City. Due to the overwhelming success of the conference, and the demand by the participants that a second conference be held, L.C.D.C. plans to hold the next national immunization conference December 8 - 11, 1996. The conference has been increased to four days and will be held at the Royal York Hotel in Toronto. It is anticipated that attendance may exceed 700 participants, and plans for the conference include an expanded exhibition and more poster presentations than the last conference.

FOR FURTHER INFORMATION OR TO BE PLACED ON THE CONFERENCE INFORMATION MAILING LIST, PLEASE CONTACT

**MR. CHUCK SCHOUWERWOU**

**CONFERENCE & COMMITTEE COORDINATOR,**

**BY PHONE AT (613) 957-13512 OR BY FAX AT (613) 998-6413.**

## UNIPRIX GOOSE BREAK CONTEST

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**548 Third Street, Chibougamau, G8P 1N9**

OR drop off your recipe at our special box personally, at Uniprix. A Draw will be held at our store determine the winner from all entries received before May 12, 1995. The draw will be held at the above address on Saturday, May 13, 1995 at 1pm. **Good Luck to All!**



# When we were starving...

continued from page 13

canoe. The man's elderly mother was in there and his daughter who was a woman. Also his son and another girl was in there. There were four in the teepee lying dead and that man was in the canoe. He probably wanted to paddle to check his net which was set there. They took down that teepee and buried the

bodies. The ground was thawed where the hearth was and that is where they laid the bodies. My mother said the sun was setting when we were finished.

They set off by canoe because they did not want to be near that area. They paddled far for that was a very large lake. They paddled toward a small island and

stayed the night.

In the morning when the sun was already shining, they set off. They paddled for us for they were bringing our canoe. It was already the middle of the day when they reached our home. My father talked as they came ashore for our home wasn't inland. Our aunt was taking care of us and my father sounded distressed as he talked to our aunt. He was crying. I knew he was talking of bad news. My father and mother came in and took us in their arms. They told us of one teepee where everyone had passed away. For she was my aunt that we lived with in the beginning of winter, the one who died—my father's younger sister that's who died. They all starved those people I talk about.

It was almost the end of May when we had our canoe. People must have thought we were all gone for we haven't arrived at Fort George. I clearly remember reaching the houses at Fort George. We are taken up the bank. The teepee where we were taken to was loud for people were crying. The minister, Mishtwaahatin (Mr. Walton), came into the teepee and talked to the people including my mother and father. I was told the minister took me in his arms and said, "This child saw hardship." I was told that tears were rolling down his cheeks while he was holding me.

My father received many supplies from the company manager. It was like the company manager gave my father everything without having to pay. That was how thankful the manager was for my father's survival. It was said that my father had always killed plenty of fur. I guess that is why the manager did what he did—so thankful to see him alive.

Some of those people we lived with were alive but one young boy who had lived with another family died. He had lived with his uncle and that boy had starved. We were not living with them when that happened. And in telling this story, there was another whole family that starved—that teepee that stood as if people were living there. Starvation made them look like that. I guess it was very hard. We survived just by our canoe. My father and mother both still lived long lives after that.

The number of people who I talk about in this story, I'm the only one still alive today. I think about that many times. My days were still numerous even though it was that hard.

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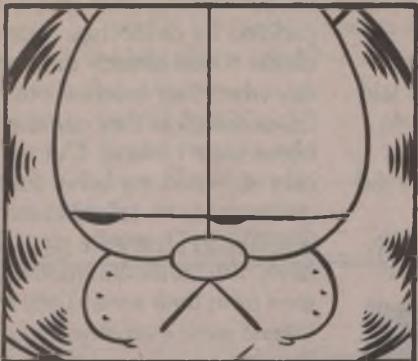
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# CLASSIFIEDS

continued from page 31

**I would like** to wish a happy 5th birthday to a huggable boy Stephane Ratt-Shanoush on April 4, 1995. Love and kisses. From Grandma, B. Ratt in Chisasibi. P.S. I love your haircut.

**Happy birthday** to Lea Georgekish. Mar. 19. Many more to come. Love always, you Dad.

**Happy 10th birthday** to David Kataputuk. From: Mary, Margaret, Alec, Ronnie & Allan Kataputuk. (On March 19) We love you!

**I would like** to wish a happy 2nd birthday to my little girl, Melinda on March 24. All my love: Mom. Luv U!

**Happy 2nd birthday** to my granddaughter Melinda Moses on March 24. Lots of love and kisses: Grandma and grandpa Moses (Wask)

**I would like** to wish a happy second birthday to my lovely, adorable, gorgeous niece Melinda Moses on March 24. Love, Elaine (Wask)

**Happy birthday** to a wonderful friend, Helen V. Pet. Mist. on March 7th. Have a great one! Fr. Suzie

**We would like** to wish a happy birthday to Richard Shec. Mist. On March 16th. Have a great time! Fr. Suzie, Denis & boys.

**Happy 5th birthday** to our cousin Stacy-Anne Coonishish. Mist on March 18th. Have a nice one! Lots of love, Eric & Lindsay.

**Happy birthday** to my sweet and lovely neice, Stella Jane on March 8, and to my dad, Abraham on March 29. Happy birthday to you both. Hey, Stella I heard you were champs at the Val d'Or tournament. That's great! With love always, Louise.

**Happy birthday** to Dorothy Mataham on March 25. From the boys you used to babysit.

**Happy birthday** to a special friend Nellie Cox-Sam on April 3, 1995. Hope your day is special. From your friend, Bella Ratt in Chisasibi.

**Happy Birthday** to our father James on March 28. With love from Robert, Pauline, Nina, Lisa and Rachel.

**We would like** to wish a Happy Birthday to our Auntie Larie Trapper March 1/95 in Waska. Fr. Cherish & Joel S.

We wanna wish a birthday greetings to Emily Rabbitskin on March 10. Washy Rabbitskin on March 14. Niihibanuish Mianscum on March 21. Theresa Longchap on March 22. Also to Lizzie Swallow on March 29. Have fun on your birthdays. From everyone at 256 Queen St. Mistissini.

**I would like** to wish a Happy birthday to my friend & cousin Theresa Longchap on March 22. Thinking of you on your birthday. I miss you and love you always. Fr. Laurie R.

**I want to** wish a happy birthday to my uncle Stanley M. on March ? From your neice Jennifer. Love you bugger!

**Happy birthday** to Jonathan Neeposh on March 24th. From the brats at 584 Mist. Blvd.

**I want to** wish my sister Sandra Coonishish a very happy birthday on March 22nd. Have a wonderful time sis. From Stephanie.

**Happy birthday** to the man I love dearly., my husband Stanley (March 15th). I love you from the tip of your hair to the bottom of your toe jam. From Stephanie.

**Happy b-day** to a wonderful sister and friend, Sandra P. Shecapio. Even though we can't be with you, you're still in our hearts. We love and miss you. Hugs and kisses, Bella and Kippy (Que.)

**Birthday wishes** to a very special young lady. Happy birthday (March 24) sweetheart! Hope you have a wonderful day. Love, Kip.

**I would like** to wish a happy birthday to my two special sisters Sandra "J." Thanks for all the times you've been there for me ILY and to my other sister Bella "L"; you've turned out to be a very special young lady, I'm proud of you. Love always Christine.

**We would like** to wish a happy birthday to Stanley M. on March 15th. From Michael Dernerise Jennifer. May your day be filled with joy. Love you.

## 300-PERSONALS

**I would like** to congratulate the Chisasibi novice BB team for being champions in the Val d'Or minor tournament. Esp. my neice for being best goalie for 2 years in a row. I couldn't be more prouder. To all the teams who won. Fr. Joanne.

**Congratulations to Beulah, Maurice, Big sisters Rita and Rachel born to them on March 1st. Fr. Emily, Abraham Snowboy and family(You should be proud)**

**Hillary Ann Meskino** in Chisasibi. How are you? Hope you're doing fine. How's Ann doing? Hey MaryAnne When are you gonna move back to Mist? I miss you friend always. Emily Brien in Mist.

**Hello to Charlie & Deborah & Donnah Stephen.** Hope to see you nerds soon.



**FOR SALE:** Brown suede jacket, size medium, jean jacket cut. \$150 negotiable. Must sell. Call 631-5040 (Mtl).

**FOR SALE:** One white dresser with mirror, six drawers and two matching night tables. Must sell. \$200 negotiable. Call 631-5040.

**Happy Birthday** to my mum Louisa on March 29. From Neil.

**Happy Birthday** to my "favourite" aunt Bella on March 20th. From your favourite nephew Will. P.S. I don't need money or anything.

**Happy Birthday** to my bro Donnie on the 27th of March. Also Happy Birthday to my cousin Paul Jr. on March 26th and of course myself on March 28th. It's too bad we couldn't get together to party it up. But three days straight would be too much, even for me. Will

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Sat 15:04-15:59

**N'Doheenoo**

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**JOB DESCRIPTION:**

Assist Secretary with general clerical functions:  
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(on occasion).

**REQUIREMENTS:**

- 1 - Training in, or knowledge of, general office tasks,  
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  - personal computer/word processor;
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- 2 - Some experience.
- 3 - Perfectly bilingual.

**SALARY:** between \$175 and \$210 per week.

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